THE RELIEF SOCIETY MAGAZINE

APRIL, 1919

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THE LAST DAYS.

By Maud Baggarley.

The spring, like dawn embodied,
Trailed her robes afar;
And the summer was as beautiful
As a new created star;
But the autumn was so marvelous
That I caught my breath in awe
Enraptured at the beauty and the splendor
That I saw.
A divine and wonderous radiance
Seemed to veil the prescient skies
And I pondered it, and waited,
And at length my wondering eyes
Saw, the while mad dreams impotent
Allured and beckoned man—
God was the earth renewing in
Fulfilment of his plan.
Paradisiacal is the glory that is clothing
Land and sea!
Look about, behold the vision!
Who hath eyes then let him see!

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GENERAL ALLENBY ENTERING JERUSALEM.

THE

Relief Society Magazine

Vol. VI APRIL, 1919. No. 4.

The Passover and the Lord's Supper

Mary Foster Gibbs.

The release of Jerusalem and Palestine from the Gentile rule of the Turk has turned the mind and thoughts of the Latter-day Saints to the many predictions and hopes of the Prophet Joseph Smith and his associates as well to the prophecies of the ancient Hebrew seers. Particularly are our thoughts turned back to the historic visit of Apostle Orson Hyde, in 1841, to Jerusalem and the dedicatory prayer which he voiced on the Mount of Olives. We give in the following pages this prayer as it was printed many years ago under his own direction. It should be read and preserved by the Latter-day Saints as marking an epoch in the history of this people and the history of the world itself.

ELDER ORSON HYDE.

It is an item of surpassing interest to know that when Madam Lydia Mountford was here lecturing, twenty-five years ago, her first words were of joy and gratitude that she could at last mingle with the people about whom she had heard her father speak many times. She stated that her father was a Russian refugee banished from his native country because he taught a religion which he and eleven others called an Ephraimitic religion, and when so banished he chose to go to Jerusalem

where our Savior had lived, preached and been crucified. There he kept open house for the rare European travelers who visited that ancient city in those early days, and there, too, he entertained Elder Orson Hyde and heard his story about the young man with the golden Bible, and often spoke of it to his children as a marvelous religious possibility. Poor Madam Mountford was a baptized member of this Church, but she could not quite bring her will and purposes to accept of the common sacrificial lot which accompanies the convert in his entrance publicly into the fold of Christ. She died in Florida in February, two years ago, and, therefore, did not live to know of the delivery of her beloved Jerusalem from the oppressive Turk who had ruled that land so long. President Lund, on his visit to Jerusalem, received many courtesies at the hands of Madam Mountford, and declared on his return that she was a person of the greatest importance and distinction in her native land. The Patriarch of Jerusalem, who received President Lund, called her "the daughter of Jerusalem." No doubt her spirit rejoices in the release of her native land and in the near approach of the fulfilment of the prophecies.

It is an interesting and unique circumstance that a grand-nephew of Apostle Orson Hyde was in General Allenby's company when the English entered Jerusalem and took possession of the city. His name is Cecil Reginald Talbot Joyce, and he is the son of Major Thomas Talbot Joyce and Mrs. Genevieve Price Joyce. She was the niece of Apostle Orson Hyde, whose wife, Mary Ann Price was the sister of the late Bishop William Price of Goshen, Utah.

Cecil Joyce, was a lieutenant in the British army when the war broke out, and after three and a half years service in France he was transferred to Egypt.

He was present at the taking of Jerusalem and made the march over the awful Tyrian desert from that city to Damascus, being attached to Allenby's cavalry.

He entered Damascus with General Allenby's forces. Under date of October 2, 1918, he wrote his mother as follows:

"My darling Mother: Have only time to send a few lines. The most remarkable, sweeping, swift advance of our cavalry, the world has ever known, landed us in Damascus, a glorious city, a paradise, especially to us after treking over miles of lava desert. The scenes we have passed through baffle description; wild Arab tribes, King Hedjas' troops, fleeing Turks, sulky Germans; thirst, hunger, cold and heat; and to cap it all an earth-quake nearly 'did us in' while we were smashing the Ottoman Empire in Palestine and Syria. So you will quite understand, dearest

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THE BRITISH FORCE BEFORE THE HOLY SEPULCHRE.

mother, that I have had a thrilling time and wonderful adventures." * * *

He states that the Turkish officers, whipped to their knees, gave their gold watches and chains to the English Tommies for their water bottles filled with muddy water. King Hedjas and his Arab troops flooded Damascus with English gold. There were mad, joyous celebrations. The liberated people fell on their knees and showered men and officers with roses, wreaths and kisses. Dancing went on day and night. The hill people all came to see the celebrations. The bazaars were gay and the whole place was paved with English gold. The Union Jack and the French triclolor floated from every window; camels and caravans from the desert, on their way to Jerusalem, camped there, every one wearing the English and French flags, the em-

blems of their emancipation from the Turks, slavery and cruelty. It was a thrilling sight, picturesque and wonderful.

THE PRAYER OF ORSON HYDE, APOSTLE IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, ON THE MOUNT OF OLIVES.

On Sunday morning, October 24th, 1841, a good while before day, I arose from sleep, and went out of the city (Jerusalem) as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives forever and ever:

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness sat in blood, and thine Anointed One expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name's sake, until the end shall come, when all the Saints shall rest in peace.

"Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of Thy name. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and

earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

"O Thou, Who didst covenant with Abraham, Thy friend, and Who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their resting place. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward to the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barreness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a

desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the Kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people as a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king.

"Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'Yea, those nations shall be utterly wasted.'

"Though Thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for Thy sake he has left. Though poverty and privation be our earthly lot, yet, oh! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favor unto the family of Thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in Thy kingdom let them have an inheritance when Thou shalt come to be glorified in this society.

"Do Thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when Thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do Thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

"O my Father in heaven! I now ask Thee in the name of Jesus to remember Zion, with all her Stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, 'Ah, where is thy God?' Her Priests and Prophets have groaned in chains and fetters within the gloomy walls of prisons,

while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of Thy strength, and make bare Thine arm in behalf of Thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her Prophets, and clothe her Priests with salvation. Let light and knowledge march forth through the empires of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the Presidency of Thy Church, for at them are the arrows of the enemy directed. Be Thou to them a sun and shield, their strong tower and hiding place; and in time of distress or danger be Thou near to deliver. Also the quorum of the Twelve, do Thou be pleased to stand by, for Thou knowest the obstacles which they have to encounter, the temptations to which they are exposed, and the privations which they must suffer. Give us (the Twelve), therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, and to finish with fidelity and honor the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member in Thy Church. And all the glory and honor will we ascribe unto God and the Lamb for ever and ever. Amen."

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Moriah, where the temple stood, I erected another, and used the rod according to the prediction on my head.

Let us add here an extract from a letter of Elder Orson Hyde written at "Trieste, January 1 and 18, 1842," see *Millennial Star,* Vol. II, pages 166-169.

"HIGHLY INTERESTING FROM JERUSALEM.

"We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, January 1st, 18th, containing a sketch of his voyage and travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, missionaries, etc., in Jerusalem, together with the masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant, and

masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness and affection so characteristic of his mission and the spirit of his holy and sacred office.

"Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt, and Jerusalem. He has reared as it were the ensign of the latter-day glory, and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

"In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, were he is tarrying for a little season, for the purpose of publishing the *Truth* in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.

"We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will, no doubt, meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

" 'Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. *It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise.* The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that He owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

" 'There is an increasing anxiety in Europe for the restoration of that people (the Jews); and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous

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GENERAL ALLENBY READING THE PROCLAMATION

policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their fathers, Abraham, Isaac, and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by a Savior's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

" 'The imperial consul of Austria, at Galatz near the mouth of the Danube, to whom I had a letter of introduction from his cousin in Vienna, told me that in consequence of so many of their Jewish subjects being inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroot for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the god they worship, yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe." ' (*History of the Church,* Vol. IV, pages 495-6, 8, 9.)

When that temple is built in Jerusalem, we have often wondered if the Jews now living would be able to perform the baptisms for their dead; they could not unless records of their ancestors had been kept. When the Temple was destroyed in 70 A. D., by Titus it has been thought the wonderful Jewish pedigrees kept for centuries were destroyed at the same time. Considerable effort has been made to learn something concerning Jewish pedigrees in modern times.

A new and interesting point concerning the genealogy kept by the modern Jews is from a letter received from Mr. L. F. Strauss of Boston, Massachusetts, from which we quote the following:

"Orthodox Jews—which division still includes three-fourths of the Jewish people as a whole, although only one-tenth of the Jewish people in the United States—keep a record of their genealogy. Every religious Jew knows the tribe to which he belongs. I, for example, on my mother's side, am a Levite—a descendant of Aaron; on my father's side, I sprang from the tribe of Judah.

"Any Jew with a name of Kahn, Cohen, Cohn, is a descendant of Aaron. Any Jew with the name of Levi is a Levite; but not all the descendants of Aaron have the name of Kahn or Cohen, nor do all Levites today have the name of Levi.

"Any religious Jew necessarily knows his tribe, for on the

Sabbath, during the reading of the law, the members of the congregation are called up in the order of the tribe to which they belong. Priests and Levites have special functions in Jewish ritual."

How glorious will be the day when "the sons of Levi do offer again an offering unto the Lord in righteousness." Doc. and Cov. Sec. 13.

THE PASSOVER AND THE SIXTH DAY OF APRIL, 1830, 1836 AND 1917.

There are so many remarkable events connected with the Passover season which occurs always in the early spring, that attention is here called to some of them with the hope that the spiritual significance connected therewith may sink deep into the hearts of the readers of the *Magazine*.

The Passover was instituted by Moses; in Egypt at the last of the plagues and that fateful night he instructed the Hebrew people to kill a white lamb which was to be the firstling of the flock, a male and without spot or blemish; it was to be killed and roasted whole in the oven, a pomegranate wooden cross holding it during the roasting process. It was to be eaten by the family, who were to be dressed ready for flight, and it must be accompanied with bitter herbs and unleavened bread. The blood of this lamb was to be sprinkled, by each householder or patriarch of each family, on the lintels of the door so that the angel of death, in passing over Egypt to slay the first born male child in every family, would see the sprinkled blood of the sacrificial lamb and pass over that household. At midnight, immediately after the conclusion of the Passover supper, the Hebrews took their flight into the wilderness, released by Pharaoh.

This Passover service was perpetuated through divine law, and exact details are given in Exodus 12; 13:1-10; Leviticus 23: 4-8; Numbers 9:1-14, and Deuteronomy 16:1-8.

All down the centuries the Jews observed this great, early spring festival with pomp and ceremony. Every Jewish family was to be represented by practically all of its members in the city of Jerusalem, during the week of this greatest of all the feasts and fasts enjoined upon the covenant people of the Lord. Modification necessarily crept in: for instance, a whole lamb was sometimes too large for one family and other related families might join together and eat of the supper. Also, since the destruction of Jerusalem the orthodox Jews who still religiously observe the festival use a shoulder roast of lamb. Women were not legally obliged to go up to Jerusalem, yet we know from Scripture, and from the rules laid down by Jewish authorities, that such was

a common practice. The Passover week was a joyous time for all Israel. From all parts of the land and from foreign countries the festive pilgrims went up in bands, singing their pilgrim psalms, and bringing with them burnt and peace-offerings, according as the Lord had blessed them; for none might appear empty before Him. How large the number of worshipers was, may be gathered from Josephus, who records that, when Cestius requested the high-priest to make a census, in order to convince Nero of the importance of Jerusalem and of the Jewish nation, the number of lambs slain was found to be 256,500, which, at the lowest computation of ten persons of every sacrificial lamb, would give a population of 2,700,200 persons, while on an earlier occasion, (A. D. 65) he computes the number present at not fewer than three millions. Of course, many of these pilgrims must have camped outside the walls. Those who lodged within the walls

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THE MARKET PLACE IN FRONT OF THE CHURCH OF THE NATIVITY.

were gratuitously accommodated, and in return left to their hosts the skins of the Passover lambs and the vessels which they had used in their sacred services.

This service was observed, then, for hundreds of years, few, if any of those who partook of it realizing that every part and portion of it was directly symbolic of the Master's great atoning sacrifice.

Another important feature of the Passover supper was the unleavened bread which must form a principal portion of the feast. So particular did this matter become in later centuries that the head of the household made a ceremony of searching the house to the remotest corner for any bit of leaven that might have been left, or for any bit of bread that contained leaven.

Leaven, it must be remembered, is yeast, and the yeast plant of the orientals was first scraped from the skin of the grapes, and the culture made in something the same manner that it is today; but the Jewish women kept a little piece of the dough from baking day to baking day and raised the bread with this piece of leavened dough put into the middle of the new batch of flour, kneading it in; this was rather a common custom among the old New England families. Because of this, the bread was always a little bit sour; the same custom is followed in Northern Europe, and accounts for the little acid flavor in much of the black bread there found. The yeast plant is the lowest form of life and is, therefore, significant in that it was forbidden to be used in this symbolic feast which typifies the crucifixion of the Savior. The unleavened cakes, which were the only bread used during the feast, might be made of either wheat, barley, oats or rye, but they must be prepared and baked quickly before fermentation had begun. They were to be mixed with water and not with fruit liquor.

The ceremony in the temple at the Paschal season was interesting. In the lower courts they had many shambles where cattle and doves were kept. It was against the very profitable traffic in all such offerings carried on by the priests in the temple courts that the Lord Jesus cried out, only a few days before his death, when he overthrew the table and the money changers, much to the astonishment and indignation of the priests who had always thus made a generous if irregular fortune. (Matt. 21:12, 13; John 2:13-18.)

Before the evening incense was burned or the lamps were trimmed, the general Paschal sacrifice had to be offered in the temple courts, for the priests themselves had to offer this sacrifice as well as all the Jewish households. The householders who took the lambs to the Temple to be slain were divided into companies of thirty and as many as the great courts could hold at a time

crowded into the lower courts, and immediately the massive gates were closed behind them. The priests sounded a three-fold blast on their silver trumpets just as the Passover lambs were slain. In the two upper courts stood the priests in two rows, one row holding each a golden bowl and the other row a silver bowl. Into these golden bowls the blood of the Paschal lambs, was quickly poured, then handed to the next priest with the silver bowl; and so the bowls with the blood were passed up to the priests at the altar who jerked the contents of each cup in one jet at the base of the altar. All this time a solemn hymn of praise was sung, the Levites leading and the people responding in much the same way as the ritual services are now rendered in the Catholic and Episcopalian churches. Every first line of the Psalm was repeated by the people, while to each of the others they responded by a "Hallelujah," or "Praise ye the Lord."

Following this service in the temple, the head of each household retired with his lamb to his own home to prepare the feast for his family, and then other companies were admitted into the temple enclosure, as long as the evening hours would permit.

During the eating of the Passover feast another interesting ceremony occurred. It will be remembered that the Jews, indeed no ancient people, had printed books nor had they access to great masses of records and books such as we have today. The only way to carry on the religious ceremonies from generation to generation, to teach history and to impress principles upon the minds of growing youth was through oral tradition. Moses arranged, therefore, that after the first portion of the feast had been partaken of, the oldest or the youngest son shall arise and ask these questions:

"Why is this night distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread? On all other nights we eat any kind of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?"

"Then the father instructs his child according to the capacity of his knowledge, beginning with our disgrace and ending with our glory, and expounding to him from, 'A Syrian, ready to perish, was my father,' till he has explained all through, to the end of the whole section" (Deut. 26:5-11). In other words, the head of the house was to relate the whole national history, commencing with Terah, Abraham's father, and telling of his idolatry, and continuing, in due order, the story of Israel up to their deliverance from Egypt and the giving of the Law; and the more fully he explained it all, the better.

The Passover feast began usually about nine o'clock in the evening and continued till midnight or after.

"Jewish writers state that, the family or families having performed the required purifications, John 11:55, and being assembled at the table, the master of the feast took a cup of wine mixed with water and blessed God for the fruit of the vine, of which all then drank. After a washing of hands the passover was brought in, with unleavened cakes, bitter herbs, and a vinegar or fruit sauce, into which morsels of the food were to be dipped, Matt. 26:23; John 13:26. The father then blessed God for the fruits of the earth, and made the prescribed explanations, Exod. 12:26, 27. After a second cup and washing of hands, an unleavened cake was broken and distributed, and a blessing was pronounced upon the Giver of bread. When all had eaten of the passover a third cup, of thanksgiving for deliverance from Egypt and the gift of the law, was blessed and partaken of, Matt. 26:27; 1 Cor. 10:16; it was called 'the cup of blessing.' The repast was usually closed by a fourth cup and psalms of praise; Psalms 115-118 were sung here and Psalms 113 and 114 earlier in the feast. The whole week of the feast was one of rejoicing. (Deut. 27:17. *Dictionary of the Holy Bible.*)

The fact should be noted that the thin, sour wine which was used in this and other feasts was at certain seasons of the year the only safe liquid to drink. Water was kept in cisterns there, and sometimes under the tropic sun, it became putrid and unfit for drinking purposes. Hence it was often mixed with the weak, acid native wines.

Bear in mind the fact that although the bitter herbs typify their sorrow in Egypt, and the unleavened bread the lack of leaven in the Jewish households, as they were leaving for their flight from Pharoah; while the blood of the sacrificial lamb, sprinkled upon the lintels and door-posts of the Jewish households, signified the covenanted homes where the first born was to be spared, all of these symbols were to receive a new meaning during the Last Supper of our Lord in Jerusalem. When our Lord partook of this Passover, he tried to convince his disciples of the sublime significance of the whole symbolic service. He was the Paschal Lamb, the first male of his Father's flock, without spot or blemish, and he was to die upon the cross. His blood was the sacrificial blood which should appear over the threshold of every householder that acknowledged him and his divine mission. As he took the bread and passed it he said, "Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

But, alas, the disciples could not see the significance which he endeavored to give to this solemn Last Supper. His betrayal followed immediately upon that supper, and he was hung upon the cross for the period prophesied of. Taken down on the Sabbath day and resurrected on the first day of the week, which we now observe as the Sabbath day, his disciples for generations ate the Lord's Supper in memory of him. Sometimes they were obliged to hold their services in the catacombs at Rome and in the caves and dens of the earth; and at last apostasy and corruption caused the last principle of light to fade away, and "the bride went into the wilderness," and the great apostasy spoken of by John took place. The radical modification made by the Catholic church, which still administers the sacrament, and which puts forth the superstitious theory that through a miracle the unleavened wafer is changed into the very flesh of the Savior and the wine becomes his very blood—which is eaten and drunk therefore by the priests and the few communicants—appals the mind of the outsider and fulfils the prophecy of John concerning the general apostasy and the changing of the ordinances. This doctrine of the Catholic church is called transubstantiation.

When the Lord again revealed himself to his children in modern times, he instructed the Prophet Joseph Smith that leavened bread, strangely symbolic of His own resurrected body with life therein, might be used in the modern sacrament; and that water was also permitted in place of wine. Today we celebrate, every Sabbath day, the Lord's Supper in simplicity and in remembrance of his body and spilt blood.

The significance attaching to the Paschal season belongs, of necessity, to this subject and we desire here to present some of these points to our readers.

THE PASCHAL WEEK AND THE SIXTH DAY OF APRIL, 1830 AND 1917, AND THE THIRD DAY OF APRIL, 1836.

Great and momentous events have occurred on this earth during the few days which are celebrated by the Jews as their Paschal week. The death and resurrection of our Savior occurred during this period, as is amply indicated in the records preserved in the New Testament. He was the great sacrificial Lamb, and at the very hour when he stood before Pontius Pilate, in the gateway of the tower of Antonio overlooking the temple courts, the priests were offering up the sacrificial lamb, on the second day of the Paschal week.

The modern Christians have, for centuries, celebrated this Passover week, although there has been considerable dispute concerning the fixing of the date. This period is called the Easter

season, and Easter Sunday moves up and down our own calendar of days between about March 21 and April 21, exactly as does the Passover day. The Christians follow the Jewish calendar in fixing their Easter time.

When was the Savior born? What has been and is the exact day of the Passover?

The Jewish calendar is and has been so uncertain that the most abstruce Jewish scholar is unable to fix definitely on the exact time of this Paschal service. The Jewish year is governed by the moon; while if the Paschal night should occur on Sunday they set it back. The Jews still maintain the lunar year calendar in their religious festivals. Because of this fact there is published, from time to time, various descriptions of the calendar. We find this in the *Jewish Encyclopedia*:

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A PORTION OF THE OLD WALL AROUND JERUSALEM.

"The conviction reached by Hippolytus is that Jesus's life from conception, or annunciation, was precisely thirty-three years and that both events occurred March 25th. * * *

"The uncertainty of all the data discredits the computation. There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early *post-apostolic* times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others—Hippolytus earlier favored Jan. 2, Clement of Alexandria (Strom., i. 21) 'the 25th day of Pachon' (May 20), while others, according to Clement, fixed upon April 18 or 19 and March 28—proves that no Christmas festival had been established much before the middle of the century."

It may be asserted with considerable degree of assurance, that the birth of the Savior occurred during the Paschal week while the organization of the Church in modern times also occurred on that day. Latter-day Saints have the revelation of the Lord Jesus Christ on this matter as follows:

(Revelation on Church government, given through Joseph the Prophet, in April, 1830. Doc. & Cov. 20.)

1. "The rise of the Church of Christ in these last days, being one thousand eight-hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April."

Recognizing the fact that the Jewish calendar moved the Passover week back and forth on our own calendar dates, the question is pertinent at once: When did the 6th day of April, 1830, occur? Was it near the Passover day according to the reckoning of the Jews?

The writer has communicated with a number of Jewish scholars concerning this matter, and a book called *A Jewish Calendar*, and published in London, in 1838, was secured from a London bookseller; but, alas, the calendar began with 1838. Further correspondence ensued, and at last our friendly correspondent, Mr. George Harding, 64 Great Russell Street, London, W. C. 1, England, secured the two dates, for which we had especially written, from Rabbi Gerald Friedlander, 30 London Square, W. C. 1, London, England. Strange to say, the Passover night began, in 1830, Wednesday evening, April 7; so that on April 6, 1830, the Jews everywhere had secured their Paschal lamb and were ready to offer up the same on the next day. The Church was organized upon the day, one thousand eight hundred and thirty years before the Savior himself was

born into the world, while his crucifixion occurred 33 years after, on the second day of the Paschal week.

Other less striking yet marvelous events occurred upon this Paschal day and time. Abraham offered up Isaac on that day; at that season also Abraham entertained the angels; Sodom was destroyed on the second day of the Paschal week, and Lot escaped. On that date the walls of Jericho fell before the Lord. It was then that the "cake of barley bread," seen in a dream, led to the destruction of Midian's hosts on the second day of the "feast of unleavened bread." It was during this Passover week that "the captains of Sennacherib and the King of Assyria, who tarried at Nob, were overtaken by the hand of God. At the Paschal time also the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover, Esther and the Jews fasted, "and wicked Haman perished." The Jews, according to Edersheim, believed that "also in the last days it would be the Paschal night when the final judgments should come upon 'Edom,' and the glorious deliverance of Israel take place."

When you remember that Edom is the Turkish nation descended from Esau, the significance of this prophecy is understood; moreover, we all vividly recall the fact that the United States entered the terrible war on April 6, 1917, and that particular Friday, fell on the day of the Paschal ceremony.

Among the most remarkable circumstances, however, connected with this Paschal week we note the following related by Edersheim: "To this day, in every Jewish home, at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. Psa. 79:6; 69:25; Lament 3:66. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with this 'third cup.' But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews."

Let us see what significance attaches to the symbolic opening of the door for the entrance of Elijah in the Jewish households of the present age. It will be remembered that there is twenty-four hours' difference in time encircling the globe, but let us ask the question: Has the long-expected and eagerly watched-for Elijah visited the earth? Has he come to prepare the way for the great and dreadful day of the Lord? If so, where did he

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THE DAMASCUS GATE IN THE NORTH WALL OF JERUSALEM.

come, whom did he visit, and was his visit timed to the symbolic opening of the door by the Jews in every land at their Paschal season? Both the questions and the answers thereto constitute one of the most thrilling episodes of the writer's experience.

We answer: Yes, the Prophet Elijah came! He came to the Prophet Joseph Smith in a Temple of the Lord, built to the name of Jesus Christ, in Kirtland, Ohio. He came on the 3rd day of April, 1836, which day was the Christian Sabbath. The question now arises: When did the Paschal week begin in 1836? The British Rabbi, Gerald Friedlander, gives us the anwser: "The Passover night began in 1836, Friday evening, April 1st." Therefore, the next day the Jews prepared their lamb of sacrifice and that night, Saturday night, ate the sacrificial or Paschal lamb. At midnight they opened the door for the entrance of Elijah—midnight in Jerusalem, Saturday night, April 2nd, would occur sometime in the day on the other side of the earth where Kirtland lay in Ohio, in the United States. Let us now quote from the *History of the Church*:

"Sunday, Apr. 3.—Attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us.

"Vision manifested to Joseph the Seer and Oliver Cowdery: (Doc. & Cov. Sec. 110.)

* * *

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors" (*History of the Church* Vol. II, pages 435-6).

Intimately associated with the message of Elijah is the labor going on in the temples built to the name of Jehovah in this generation. The Latter-day Saints are the only people on earth to whom such a mission could be committed, and they are the only people on earth who are carrying on the message and mission given by the Prophet Elijah to the Prophet Joseph Smith.

Are the mothers in Israel spiritually cognizant of the signs of the times and of the events which have and are transpiring preparatory to the winding up scene? Let us give thanks during the Paschal season this year, and recall the marvelous events which have occurred and which will hereafter occur during this symbolic season of the year. The 6th day of April is and should be a sacred day to the Mothers of Israel.

LITTLE SON

By Bessie Van Wagenen.

O! how I miss you, baby boy,
Thy tiny body pressed against my breast.
The little rosebud mouth,
The glossy curls,
The chubby little neck I loved to kiss,
Thine eyes, deep, dark, like pools,—
All these, sweet little love boy, how I miss!

They say your mission here on earth is done.
Ah! well I know now what thy mission was.
It was to turn me from the shallow path of life
Into the path that leads to paradise;
And make me wake and realize
That life is nothing after all
Unless I live so as to gain eternal life.

They say your mission here on earth is done.
Ah, little boy, I could not call you back
Into this world of sorrow and of strife;
But, little spirit baby, hover close;
Help me to say, "My Father's will be done."
Help me to live the Father's laws so well
That when my work is finished here on earth
That I may meet our Father and my son.

The Funny-Bone Route.

By Ruth Moench Bell.

"I'll have to get the raiment for the 'Little White Bird.' " Edith Sherrill spoke diffidently, well knowing how Arch would take it. "I've put it off till the last minute. There is so much hand work. And hand embroidery is so much more beautiful and inexpensive than lace or embroidery one can buy."

"Oh, cotton goods are so high just now. Better wait a few weeks." Arch dismissed the matter easily. "Peace is here. No more cotton for munitions. It's bound to drop."

Archie Sherrill had a comfortable masculine assumption that the time to face any difficulty was when the difficulty was actually upon one. No preparedness for him! No crossing bridges before the bridge loomed up in sight. No cutting kindlings the night before or saving for a rainy day. Such care-free, take-no-thought-for-the-morrow existence resulted in an easy good nature that made Eidth almost envious of her big, jolly husband.

And yet there are matters that cannot be postponed, as Edith very well knew. The quick tears sprang to her eyes after her husband had kissed her good-bye and hastened to his daily work.

"What 'little white bird,' mother?" Archie Junior enquired Edith caught him to her heart. "It's a wonderful little white soul that flutters down from heaven into the arms of some mother waiting to receive it," she exclaimed.

"And why does it need—"

"Raiment?" she supplied.

"I thought birds had feathers and wings."

"Little White Birds have to give up their feathers and wings when they come to the waiting mothers," Edith explained.

"Else would they fly back to heavenly Father?" Archie Junior asked.

"I'm afraid they would, dear," the mother clasped her five year old boy close with that passion of tenderness an expectant mother feels for her brood.

Scarce three months and the Little White Bird would flutter into its nest. And there wasn't even a tiny shirt to put on her. Edith was sure it would be her. Archie did so need a small sister. And Archie, boy fashion, had gone through every fragment of clothing she had provided for him so there was not even a left-over.

Edith looked into her purse. Nothing there except the change she had "forgotten" to hand back to Arch when tradesmen had presented their bills, as they had a habit of doing, just at meal time. Tradesmen are quick to discern which carries the purse, and present their bills accordingly. Edith had sufficient perspicacity to know why bills came when her husband was at home, and it was as humiliating as it was to turn to her husband for change in the stores. But what could she do when Arch took such a boyish delight in slipping his hand into his pocket as though the pile of coins there had fathomless depths, and handing out the money with a Squire Bountiful air that was truly remarkable considering how little there actually was in that pocket.

"If I could only have my position back for one month," Edith sighed, "sixty-five dollars a month for a few hours a day of stenography and type-writing seems wondrous wealth now."

It was almost as much as Archie's eighty dollars is worth. In fact, sixty-five dollars for one was considerably more than eighty dollars for three. Still eighty dollars would have done if only Arch had not assumed the sole right to spend it.

"Sixty-five dollars! Just one sixty-five dollars would give enough for the layette and several incidental expenses besides. To earn it, I would have to leave Archie, Jr., with some one else all day," she reflected.

Leave Archie, Jr., all day! Edith caught him to her jealously. Let some one else tie up his precious fingers when they got cut! Some one else kiss his bruises and hear his marvelous plans and adventures! Why just one hour with him was worth several thousand sixty-five-dollar checks. And besides, no one would engage her as stenographer now! It was just as well! She was not asking any one!

Still, somehow, the layette must be purchased. And nothing would jolt Arch out of his complacence save a sale or the arrival of the tiny creature.

Evening came and with it Arch, his arms full of parcels, his face beaming like a Santa Claus. He did so enjoy spending like a prince. One glance at his face and arms and Edith's resentment vanished. It always did. How she loved his big hands and broad shoulders and strong arms and his unquenchable good-nature.

"Something to surprise you," he exclaimed giving her a hearty kiss in which personal satisfaction and anticipation of her pleasure were the chief factors.

"I swept up the whole counter at Longbecks. They had a sale on ready-to-wear children's clothes and I made them a lump

price on the lot. There must be loads of stuff you could make over for Archie, Jr."

Edith viewed the parcels with dismay. Arch's last purchase had been a pair of rompers for which he had paid $1.85. She could have bought better goods and made them for one third of that amount. The rompers had faded in the first wash and had not been good to look at before that.

Then there was her kimona when she had the automobile accident and had to be taken to the hospital. Arch had brought it to her with glowing eyes and no one but a man could possibly have selected it. Edith had got Arch's sister, Meg, to exchange it without Arch's knowledge. And how Arch had adored her in the dainty garment that he never suspected was not his own choice. Part of his adoration had been his pride in himself for his generosity in anticipating her need and buying unasked! And then the compliment to his selection! She certainly did look squeezable in it.

And Edith, well how could a woman be vexed with a big, good-natured, over-grown boy like that? Hence, her eyes beamed into his. What matter how or why he arrived at his love? He loved her, that was all that really counted. "Carry all your domestic troubles over the 'funny-bone route,' " had been her grandmother's parting laugh. "A woman's wit and sense of humor will always solve her love troubles and help her to keep them love troubles."

"Well, it was easy this time," Edith reflected, trying not to laugh, determined not to cry, as she saw parcel after parcel unfolded, Arch proudly displaying his remarkable purchase. Almost enough money to have bought the layette had bought those same bargains. And, aside from one linen coat which Archie, Jr., might wear the next summer, every item would have to go to The Relief Society Extension committee who might find some one destitute enough and desperate enough to make use of it.

And the hole it made in the week's wages! How closely they must economize till next pay day!

After a desperate attempt to rejoice with Arch, Edith served the evening meal, put Archie, Jr., to bed and sat down with the table-cover she was embroidering.

"Some embroidery," Arch admired as he noted it grow. "It will be worth a neat little sum of money when it is finished, won't it? How much, say?"

"About fifteen dollars," Edith responded. She would have preferred to be embroidering little slips for the small fairy who was to brighten their home.

"It will look great on our table. I'll sure be proud to show it to our friends," Arch concluded.

Then suddenly, without warning, Edith began to laugh.

"What's the joke?" Arch laughed.

"Oh, something just got over my funny-bone," Edith smiled. "By the way, were there any sales on white goods today?"

"I didn't notice any," Arch sobered. "But they'll come.

"I hope, in time," Edith smiled demurely.

"Sure bet," Arch declared.

"Then we'll wait even if the little white bird doesn't," Edith smiled.

She was smiling far into the night as she sat alone embroidering the table cover. And she hadn't lost the smile as she still embroidered at the sewing circle the next day.

Whatever occasioned the smile was interrupted by an exclamation from Nancy Jackson, when Helen Smith entered in an elegant new set of furs.

"Such war-time extravagance!" Nancy chided.

"Not at all," Helen laughed. "These are a penitential check from my husband."

"In other words, you had 'words,' " commented the outspoken Nancy. "And you looked aggrieved and unhappy so the poor man wrote out a check to appease his offended goddess. And like as not the goddess provoked the quarrel on purpose to get the furs."

"Wonderful guess," Helen applauded. "And likewise something of a confession."

"Not at all," Nancy confessed. "I've seen it worked. Every woman has her method. I happen to be blessed with a husband whose memory is short. Hence I explain my financial shortness by ringing in the same items over and over. One month, for instance, I must buy a certain thing and the next month I must pay for it. And thus I manage to subtract enough to get what I want."

"How shocking!" Freda Houston remonstrated. "How can you love your husband and—well, work him that way?"

"A bride of a month has much to learn," Nancy laughed.

"Why, even the wealthiest men are somewhat near with cash," Mrs. Farnham interposed. "I have a cousin who is married to a man whose income is up in the thousands. He simply lavishes gifts on friends and spends like a millionaire, but his wife has to keep the change when the tradesmen present their bills as they always do at meal-times. She manages to have guests at the table most of the time so he won't dare ask for the change."

Edith's face went crimson. Did every one have that opinion of her husband also?

"How can she keep from hating her husband when he is so

unjust to her?" Freda pursued. "And besides, such methods must be harmful to the children."

"But what is a woman to do?" Nancy enquired. "It is even worse if a woman earns after her marriage. Then she has no excuse for asking for a cent. It almost separated Tom and Norma. I've heard him tell her 'to dig up for the gasoline,' if she wanted a ride in the car he bought, because she was supporting the home with her earnings. If their eldest daughter hadn't run away with a pedler, while her mother was clerking, and nearly married him, and so shocked them and brought them together, they'd have been divorced long ago."

"But I thought all homes were run now on the budget system," Freda protested. "Dick and I talked it over long before we were married and decided the amount we should save each week, the sum each should have for personal expenditures. The table, clothing, amusements, charities, education, etc., each has its own fund. It really is fun to go over our accounts every pay-day," Freda blushed, "pay-day is reckoning and dividing day with us. And really, it is so sweet to share and consider each other and go over it all together."

Edith looked up gratefully to the wise little bride, who believed in her husband, and had not built her home on the treacherous sands of deceit and beggary.

"It would be better if a couple started out that way," Nancy agreed, "but it would be frightfully hard to get around to it afterward. And really it is the rock on which half the matrimonial barques go down. A woman feels so resentful when her husband doles out charity pennies to her, and flings dollars about for himself."

"Yes, and it takes all the joy out of life if a woman can not plan and save for personal desires and ambitions for the home and children," Helen added. "But as Nancy says, what can we do if we get started wrong?"

"There is always the funny-bone route," Edith laughed. "The way to a man's heart is by means of his stomach, and the way to his pocket-book is over the funny-bone route. Every man has a sense of humor, and enjoys being out-witted by his wife. Grandma always said."

Edith was wondering if the funny-bone route was going to succeed for her, as she worked on the table-cover as though her life depended on it. And indeed her eye-sight did depend on it, long before it was finished. Arch's concern was not alone for his pocket-book, though the occulist relieved him of something like twenty-five dollars before Edith was successfully fitted with glasses. Arch had always admired his wife's beautiful eyes. And now to gaze at their luminous depths always aglow

with love for him, through blinds, as he called the obscuring lens, was almost more than he could bear. The one grain of comfort was the occulist's assurance that after the effects of the strain had been overcome she would again be able to do without them.

"Any sales yet?" Edith would ask demurely, whenever she saw that Arch was taking the glasses too seriously. At which Arch would wince but assure her doggedly that they would come.

And come they did. But the little white bird came first.

"What are we to do?" Arch exclaimed in dismay after he had phoned for the doctor. "Haven't you any clothes whatever for him—her—it?"

"There are some little shirts and two diapers that Archie left," Edith assured him.

"Well don't let the nurse know. Just have her wrap him—her—it in my bath-robe till I can get into a store."

"What shall I get first," Arch whispered after his new daughter had been snugly wrapped in his bath-robe and the mother had been made comfortable. Edith suppressed a smile through her pain.

"Nighties," she whispered back.

Soon he was back his face beaming. The nurse discreetly left the room guessing by his expression that he wanted to be alone with his wife.

"Here are some beauties," he proclaimed proudly. "You'll really be glad you waited. They are knitted." And he displayed them with a flourish.

"Lovely," Edith exclaimed. "How much?"

"Two dollars apiece." Arch replied.

"Oh, Arch! But we need four of them, at least. That would be eight dollars just for nighties. It is almost enough to buy the entire outfit."

Arch's enthusiasm dwindled.

"Take them back, dear, and tell the clerk they won't do." Edith advised.

"But the girls were giggling before." Arch deplored. "They'll guy the life out of me this time."

"But we really can't afford to keep them, dear," Edith replied gently. "There are so many necessary expenses."

It was an Arch that had dropped considerably in spirits that returned presently with another bundle.

"I found just the ticket," he exclaimed, albeit somewhat dubiously. "An entire layette, if that's what you call it, only nine dollars."

Edith fingered the garments trying not to wound his feelings, but unable to admire the cheap materials and cheaper laces. Then there was such a medley of non-essentials and a meager

supply of essentials. And everything was so impersonal and unworthy of her beautiful daughter.

"I'll get Meg to take them back, dear," she sighed. "You can see that it sometimes is necessary to prepare in advance."

"Yes, and there are some things it is better to let a woman buy," Arch conceded, very much relieved that he did not have to face those giggling shop-girls again. "Wouldn't it be better if we divided our small income between us some way?"

"We might try the budget system," Edith suggested.

"The very thing," Arch agreed. "All modern families are run that way. Then we can tell exactly where we are all the time."

Arch stole a penitential glance at Edith. It was so sweet of her to forgive him so easily and harbor no ill-will, in fact not even to lecture him. In response Edith reached up her arms and drew his head down for a kiss. "Bring over the hamper with the blue bow on it," she whispered.

Arch brought the basket and lifted the lid as Edith directed. A dainty display of baby garments greeted his eyes. Everything a baby could need was there in fine materials and beautifully made. A mother's brooding love was woven into each tiny item.

"How did you do it?" Arch puzzled.

"I sold the table-cover," Edith replied.

Arch closed the lid and the quick tears sprang to his eyes. "You ruined your eyes to make that table-cover and then sold it and—"

"Got fifteen dollars," Edith finished. "And we paid the occulist twenty-five."

Arch laughed mirthlessly. "And every time I look at you I have to look through those windows."

"I hated to do it, dear," Edith breathed. "And hated most of all to deceive you, but I couldn't let us spoil our lives over a few miserable dollars. And I had to find some way to do so I took Grandmother's advice and tried the funny-bone route."

Arch caught her hands and kissed them. "Any other woman would have hated me forever," he exclaimed, folding her tenderly in his arms.

Numbers of Woman's Exponent Missing To Complete Original Volumes.

Vol. 6, numbers 21 and 23; Vol 7, numbers 3; Vol 11, numbers 6, 7, 8 and 16; Vol. 15 numbers 24; Vol. 17, number 7; Vol. 20, numbers 11 and 23; Vol. 21, number 12; Vol. 41, number 10.

Our Indian Cousins

Our Lamanite sisters on the Catawba Indian Reservation are imbued with the spirit of Relief Society work. In addition to other good works they have purchased an individual sacrament set, and have donated also to the Red Cross. They are spiritual-minded, and their faith forms a strong bond between them and the Lord. Recently, Sister Grace E. Callis visited this Relief Society. She was welcomed with much joy by these devoted women.

CATAWBA RELIEF SOCIETY OFFICERS.

A local newspaper paid the following well deserved tribute to the war activities of the Indian Relief Society members:

"THE INDIAN WOMEN SHOWING THEIR LOYALTY."

"The women of the Catawba Indian Reservation are showing their loyalty to their country by doing knitting for the Red Cross and rendering any service they can.

"On Saturday morning they brought in $8.00 in cash that had been raised by the Relief Society of the Church of Latter-day Saints at that place, and turned it over to the local Red Cross chapter.

"There are four boys from the Reservation now in service,

with one or more already in France. Nettie Owl, one of the tribe, has a daughter who is a trained nurse who has just been called into the service of the Army Red Cross."

GROUP OF CATAWBA INDIAN RELIEF SOCIETY SISTERS.

Samoan Mission.

The following excellent letter has just been received from Elder Wood, Apia, Samoa:

I noticed in one of the recent issue of the *Relief Society Magazine* accounts of the work being done in the islands and other far-away missions and I felt very sorry that there was nothing about Samoa. I decided then and there that I would write you and let you know what we are doing; that you all may know —even if we are small and insignificant in the eyes of the big world—that Samoa is "on the map."

I am herewith taking the liberty of enclosing a picture of the Upolu Conference Relief Society, taken at our last October conference. The picture was taken at the adjournment of the Relief Society session, which was held in the large tin-roof house in the back-ground. The meeting of the sisters is the last, the longest, and generally proclaimed the best of all our conference sessions. Unlike many of our good sisters at home, these staunch Saints of the gentler sex delight in preaching and often feel slighted when not called upon.

We have a fine native sister, Mrs. David Fiaau Kenison, at

the head of the organization on this island. She spent twelve years in the colony of Iosepa, in western Utah, and talks English very well. She came down here "chuck full' of ideas of the way we do things at home, and she certainly makes use of them. She, together with her two able assistants, Viga and Lupe, make a strong head in leading and encouraging their sisters.

We have six organized branches of the Relief Society on this island of Upolu, besides several small ones not fully organized, with an enrollment of about seventy-five members. The work is also established on the other two islands of Tutuila and Savaii. Meetings are held weekly in each branch, and in addition the sisters meet one day a week in the larger branches to work. They weave mats, visit the sick, help to thatch houses, and work in their taro patches. The mats are sold, and contract work done in the various pursuits enumerated above, in order to raise funds to help along the work of the Relief Society. Recently one branch donated £12, (sixty dollars) to help buy an organ for their chapel. The President, Fiauu, has also started "basket parties" like we have at home. All the women and girls in the villages make little baskets and bring them filled with lunch. The men and boys then buy them for a shilling (25c) apiece. This idea was entirely new to the natives, but they seem to enjoy the parties immensely. As much as $25 has been collected at one such party. This money is used to help the poor and needy and to furnish the missionaries' homes. The sisters of one branch (Sauniatu) are now planning to buy a community medicine chest. They are in hopes also of doing something to help out the great work caused by the war.

UPOLU RELIEF SOCIETY SAMOAN MISSION.

The Relief Society sisters also aid in preaching the gospel, They journey around the island holding meetings and preaching and explaining the gospel wherever they get an opportunity. Much good has been done in this way. Many boys and girls have been induced to attend our schools through these journeys and later have made some of our best Church members. It is quite a novelty to the outsiders to see women standing up in the pulpit. They are taught that all a woman is good for is to stay at home and slave for her husband, taking care of the children and waiting on him. When they see our sisters preaching, therefore, they become interested and want to know more about a Church which gives its women such liberty and freedom. Our Relief Society sisters are also well dressed and most of them talk a little English, especially the younger ones. These things also draw forth admiration and create a desire to investigate.

The natives do like to hear their president translate and read for them articles from your splendid little *Magazine*. They can hardly realize that they have sisters like themselves engaged in the same work in nearly every nation in the world. They are greatly surprised when we tell them of the grand and noble work the "Au-Alosa" (Relief Societies) of other countries are doing and they ask, "Why can't we help, too?" They are a brave little band, true to the callings that are made of them, and often, as is true at home, outshine the men, in faithfulness.

We all enjoy reading the *Relief Society Magazine,* and appreciate the efforts which are being put forth month by month by its editors to make it successful in fulfiling the ends for which it was established.

Your brother in the work,
Ray G. Wood, Mission Secretary.

Apia, Samoa, Nov. 2, 1918.

RELIEF SOCIETY SONG BOOKS

As it will be several weeks before the Relief Society Song Books are ready for sale, we would suggest that stakes and wards hold their orders for the present. As soon as the book is ready, announcement will be made in the Relief Society Magazine, when orders may be forwarded. Orders which have been sent in will be held until such time as the books are ready to be sent.

Planting Trees This Spring.

Morag.

"I will sing of the bounty of the big trees,
They are the green tents of the Almighty.
He hath set them up for comfort and for shelter.

"He that planteth a tree is a servant of God,
He provideth a kindness for many generations,
And faces that he hath not seen shall bless him."
—*Henry Van Dyke.*

One of our American holidays that is growing more popular every year is Arbor Day, or tree-planting day. It should be celebrated in every community throughout this land of ours. The government and state officials advise us each year to plant trees, and more trees, to add to the beauty and attractiveness of our towns and public highways. Trees in the garden and about the home place will not only provide us with fruit and so help reduce our living expenses, but will also enrich the soul, lend interest and color to life, and kindle a new community pride in those who live amongst and beneath them. Trees planted on our mountain sides, will save the soil from destructive erosion, our valleys from floods, and our wells and springs from serious shortage during the dry months of the year.

It has been suggested that memorial trees be planted in honor of our fallen heroes who will not come back. Truly this would be a splendid way to keep their memory "green." Another plan is to plant birthday trees. We are also advised to plant peace trees. Let there be a peace, indeed, and let us commemorate it by planting more trees in God's great out-of-doors.

Parley J. Hill, our State Horticulturist, advises us to plant the elm, ash and sycamore; others might be the linden, beech, native and English walnut, chestnut, European mountain ash, and evergreen.

Bulletins from the United States Department of Agricultural available. Write for them: United States Bulletin, No. 5; and Farmers' Bulletin, No. 173 and No. 358.

Arbor Day Program.

Sing.—"Arbor Morning," Sunday School Book, page 195.
Address.—Subjects: Familiar Trees, Orchard, Nut, Shade

and Evergreens; or strange trees as Redwoods of California, Cedars of Lebanon, Mahogany and Teakwood; or trees famed in literature, Charter Oak, Washington Elm, King Arthur's Oak.

Readings.—"A Paslm of Friendly Trees," *Henry Van Dyke.* "The Forest Primeval" (*Evangeline*), *Longfellow.* "The Trees and the Master," *Sidney Lanier.*

A Forest Hymn.—"Planting of the Apple Tree," *Byrant.* "Pictures of Memory," *Alice Carey.*

Typical Trees.

For genealogists—The Date; For gouty people—Acorn; For schoolboys—Birch; For conjurers—Palm; For farmers—Plantain; For winter wear—Firs; For boarders—(H)Ash; For lovers (sigh press) Cypress; For dandies—Spruce; For your wife (her)—Willow; For young ladies—Mango written for Yew; For engaged folks—Pear; For actors—Poplar; For seamstress—Hemlock.

The Garden in April.

Plants growing in greenhouse, cold frame, or windows, will require increased ventilation and water this month, as they will be growing rapidly. Shift house plants into larger pots, if necessary.

Plant seeds of the hardy vegetables, as beets, cauliflower, lettuce, spinach, peas, parsnips, chard, radishes, turnips and onions. Thin out the cabbage, tomato, eggplant, etc., in the hot bed. If plants are crowded they will grow spindling and weak.

Remove all covering from the asparagus bed and hoe or dig lightly. The same applies to rhubarb and strawberries, but be reasonably sure that danger from frost is all over.

The planting of all hardy shrubs, bushes, climbers and herbaceous perennials may now be done in the flower garden.

Shrubs, which should find a place in every garden, are hawthorn (red and white), lilac, laburnum, spireas, bridal wreath, syringas, flowering almond, snowballs, honeysuckle, hydrangeas, altheas (rose of Sharon); climbers include, ampelopsis (Virginia creepers and Boston ivy), English ivy, honeysuckle, trumpet vine, wisteria, clematis, and the various climbing and rambler roses.

Chrysanthemum roots may be divided and cuttings taken; these, if properly cared for, will produce splendid blooming plants by fall.

Some perennials which are not so well known are: foxglove, perennial candytuft, lupin, phlox, scarlet lichen, forget-me-not.

cowslip, Woodruff valerian, tritoma (red hot poker), pyrethrum, and others.

All of these are of easy culture and perfectly hardy and once established will quickly spread, last for years and become as popular as golden glow, coreopsis, etc. All may be grown from seed, but quicker success is assured by root division.

Plant the seeds of all hardy annuals this month in the open ground. The soil should be enriched by fertilizer, thoroughly dug and raked level and smooth. Seed is usually sown in rows from six to twenty-four inches apart. Very fine seed, such as petunias and poppies, should be mixed with a little fine sand before sowing. After seed is sown, sift over it a little fine soil sufficient to cover the seeds, lighter or heavier, according to the size of the seeds, and then smooth over with a board or back of the spade. Label the rows and carefully pull weeds. After the plants come up, they should be thinned out, leaving the stronger plants. Provide support, if necessary.

Gladioli may be planted now. With a sharp pointed stick make a hole about six inches deep and plant bulb (right side up) at the bottom, fill with earth. Plant six or eight bulbs in a group, or in rows for a background. Gladioli may be planted every two weeks until the middle of July, if a succession of flowers are desired. Separate dahlia bulbs and be sure to leave a portion of the stem with each clump, or the bulbs will not produce shoots and flowers.

Dahlias need plenty of room and should be cared for like the potato. Cuttings from geraniums, marguerites, fibrous begonias, etc., should be taken and placed in the sand box or a corner of the cold frame, where they can make roots and be ready for the window boxes, or ornamental beds, when they are needed, about June.

For a small garden, where there are no trees or bushes, plant castor oil bean and tall sunflowers. These will grow tall and provide some quick shade and quite a tropical effect, especially if you grow datura, colens, cannae, Joseph's coat, and other plants with highly colored ornamental leaves.

JANUARY NUMBERS WANTED.

All the numbers of the *Magazine* for January, 1919, are sold. Extra numbers are wanted at the office, Bishop's Bldg., Salt Iake City.

Janette A. Hyde and Lucile Young McAllister.

The Lingerie Waist.

For wearing with a suit there is nothing to take the place of a dainty waist. There are many beautiful, fine materials in lawns, voiles, silks and crepes, but most beautiful and most popular among these is the georgette crepe. So, far practicality's sake, we will make the georgette crepe waist the subject of this lesson.

Just a word, in passing, on the material itself. Many people condemn the use of georgette crepe because it is extremely sheer and transparent, and often garments made from it are immodest. This stand is not well taken, for a well made garment from this material could not be otherwise than beautiful, but the underclothing worn beneath it is at fault. The very qualities of sheerness, transparency and softness are the secrets of its beauty. Let me suggest then that in planning a crepe waist you also plan an underwaist of India silk, crepe de chene or wash satin, and be sure it sufficiently covers the body. For women wearing the L. D. S. garments, I would suggest long sleeves and high neck so that none of the knitted material is visible. I have found it very practical to use old waists of crepe de chene or wash satin in this connection. White waists, a little yellow from laundering, can be tinted.

In the new waists of this spring there are some decidedly new points to be seen. Some of them are: the back fastening, the round neck, the peplins and panels below the waist and the embroidery of wool in oriental colors.

How to proceed with the waist.

After choosing the style and color very carefully, lay your pattern on the material preparatory to cutting, but be mindful of the following suggestions, which seem unimportant but which will have everything to do with the success of your waist: Do not try to cut on a table where there are other articles. Clear your table of everything save your material, which must be perfectly straight to begin with. You cannot cut georgette crepe with dull scissors, for every time you attempt to cut with dull ones you will pull the crepe out of place and lose the shape of your waist.

The suggestions on the use of the pattern given in the last

number should be carefully considered. If you desire a back fastening, place the center front of the pattern on the fold of the material, and the allowance for lapping and fastening should be made in the center of the back. Do not allow any fullness in the center of the front, but leave that space plain if you desire to embroider the front. All crepe waists are better with fullness, but make the allowance from the shoulder, as shown before.

Allow wide seams. This is very important with the crepe and all other materials which lack body, for the following reasons: the waist must be made large—it will neither wear or look well if it is too tight; then you must have plenty of material to make a good seam. It is impossible to make a smooth seam and work near the edge of the crepe. The difficulty some people experience in making these waists can be attributed to too small an allowance for seams. You will not find georgette crepe difficult to handle if you work back from the edge.

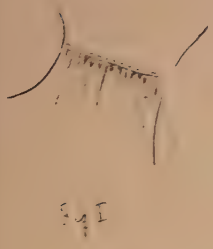
Baste the waist together carefully and use silk of the same shade for basting on the seams which are to be hemstitched. I advise this because after the hemstitching is done it is sometimes impossible to remove the basting, and where silk of the same shade is used it is not necessary to remove it. Baste the shoulder seam by placing the back over the front after first gathering the front, and baste from the top. See Fig. 1.

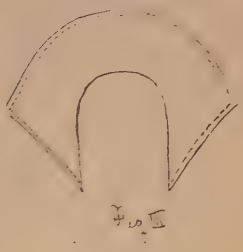
After fitting the waist, French-seam the under-arm seam and the sleeve. The sleeve should only be sewed as far as the elbow, if there is hemstitching to be done on the cuff. The seam can be sewed on down after the hemstitching is done.

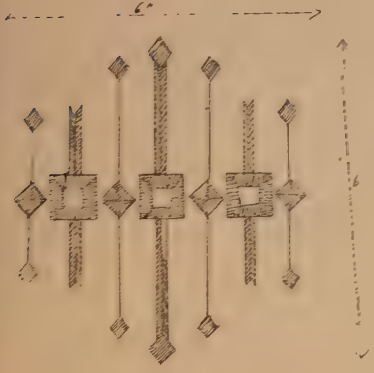
The parts of the waist which are generally hemstitched are as follows: the shoulder seam, the armeye seam, the joining of the collar to the waist, bottoms of the sleeves and edges of collars. In the case of the last two, the edge is cut away so as to leave a picot edge. See Fig. 2. Seams should be very firmly basted. This will enable the hemstitcher to do better work for you. Where you desire the picot edge, mark the exact place where you wish the edge to be with a basting thread. This will serve as a guide in the hemstitching. See Fig. 3.

For the benefit of women who live in small towns and places where there are no hemstitching machines, I would advise you to mail it to the Hemstitching Department of any of the following stores: Z. C. M. I., Singer Sewing Machine Company, or other large department stores.

Enclose a paper stating clearly where you wish hemstitching done and also send money enough to cover the cost of the work and return postage. The work is now done at the rate of fifteen cents a yard on silk and ten cents a yard on cotton. You can







measure the amount of hemstitching on your waist with a tape measure and calculate the exact cost.

Hand Trimming of the Waist.

Where you trim your waist will depend entirely on the design of the waist, but one must be careful not to overdo the trimming. Do not spread the work too much over the waist, but center it in one place. A much more artistic effect can be obtained in this way. We find the waists this year trimmed in beads, silk and wool. In the wool especially do we find the designs and colors tending toward the oriental. The colors are bright and the majority of the designs are simple, straight line designs. The two most popular stitches are the satin stitch and French knots placed close enough to give an effect similar to Turkish toweling.

The georgette crepe may be easily embroidered in the following manner: Place your design on white paper; if possible do not use a carbon sheet to transfer it to the paper, as it often rubs off on to the material. Have the design drawn in ink. Baste the paper with the design and about six thicknesses of newspaper under the crepe. Small stitches must be used to hold the crepe firm. The design shows plainly through the crepe and can be worked from the top.

Fig. 4.—Design for front of waist, should be worked in wool in oriental colors, such as red, blue and green; or orange, blue and black. The lines show the direction of the stitches.

Fig. 5.—A design for band trimming. The figures should be worked in outline stitch, while the dotted background is worked in beads. A waist of tan or grey georgette crepe with these motifs worked out in delf blue and coral would be very effective. The portion of the motif marked "a" could be worked in two shades of blue, and the portion marked "b" in two shades of coral; beads of white or grey might be used for the background.

Fig. 6.—This design should be outlined with a line of beads with the dots worked solid in the satin stitch.

Note.—If help is needed in making designs write to the Editor of this department. Correspondence solicited on any point in these articles.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

GENERAL ITEMS.

The resolutions prepared by the auxiliary organizations as an expression of love and respect to the memory of President Joseph F. Smith were beautifully written and embellished with an artistic title page and bound in soft leather. Five of them were thus prepared, one for each of the families of President Joseph F. Smith. A committee, representing each Auxiliary Board, who took the booklets to the homes of our late President's families, were received graciously and a pleasant, profitable half-hour at each home was spent. The committee consisted of: Edward H. Anderson for the Y. M. M. I. A., Wm. A. Morton for the Sunday School and Religion Class, President Emmeline B. Wells and Mrs. Susa Young Gates for the Relief Society, Mrs. May Booth Talmage for the Y. L. M. I. A., President Louie B. Felt and Mrs. Zina Young Card for the Primary Association.

The ninety and first birthday, or what should be the birthday of President Emmeline B. Wells, was celebrated as usual this year. The General Board held a comforting testimony meeting Friday afternoon, February 28, in their headquarters, with a few invited guests as follows: President Martha H. Tingey of the Y. L. M. I. A., President Louie B. Felt of the Primary Association, Mrs. Edna L. Smith of the Salt Lake Temple, Mrs. Mary Alice Lambert, Mrs. Susan West Smith, Mrs. Susan A. Wells, Mrs. Isabel Whitney Sears, Mrs. Annie Wells Cannon, Mrs. Zina Young Card, Mrs. Alice Merrill Horne and Miss Kate Wells. On Saturday, March 1, a public reception was held at the Hotel, Utah, on the mezzanine floor, between the hours of 4 and 6 p. m. Music for the occasion was furnished by an orchestra under the direction of Miss Romania Hyde. A most delightful time was enjoyed by all who were present. Our President looked particularly graceful and benign in her lovely blue silk dress, which was pre-

sented to her many years ago by a group of friends. Flowers were sent in profusion, and congratulations were showered upon this remarkable and justly-celebrated woman. She is almost the last living link between the past, which centered around Nauvoo and Winter Quarters, and the present, which encompasses the world.

The visit of Mrs. Eva Perry Moore, who is the President of the National Council of Women of the United States, to Salt Lake City on February 22, was made a gala occasion of by the women of the city. Mrs. Moore accompanied ex-President Taft's party who have been traveling in the West in the interest of the League to Enforce Peace. The Relief Society and Y. L. M. I. A., being members of the National Council, invited the President of the Federated Clubs in Utah, and representatives of ten other affiliated societies, as they, too, are joined to the Council, to cooperate in one great public luncheon and reception in honor of the distinguished lady. Our own Counselor, Mrs. Clarissa Smith Williams, was appointed chairman of the committee on arrangements, with Mrs. E. O. Leatherwood, who is the president of the Utah Federated Clubs, as secretary of the committee. The Hotel Utah dining-room, at noon on Saturday, was literally crowded to the doors, for four hundred women were seated in every available space around the tables of that great dining hall. Mrs. Williams presided and introduced President Emmeline B. Wells as the most historic figure in the West, herself having called the first peace meeting in Utah, twenty-odd years ago. President Wells was in a happy mood, and paid a graceful tribute to Mrs. Moore in introducing the guest of honor to the large assembly. Mrs. Moore spoke of the part taken by women in the late war, and of the need of unity of action in the conservation of child-life in the United States. At the close of her pleasing address, Mrs. W. F. Adams, chairman of the luncheon committee, presented the lady with a boquet of red, white and blue flowers to symbolize her loyalty and patriotism. The occasion was a brilliant one, and reflected great credit upon all who had the matter in charge.

Recently the Salt Lake *Herald* asked for a brief sketch of the Society, with the addresses of the General Board, to use in a coming directory, which is to be published in that paper, and then in a later booklet for distribution. The following account was sent the *Herald*:

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Relief Society of the Church of Jesus Christ of Latter-day Saints was organized through revelation by the Prophet Joseph Smith with eighteen women members on March 17, 1842,

in Nauvoo, Ill. The Society is now national and international in scope, with a membership of 50,598, including 19, 906 officers and teachers. There are over one thousand ward organizations or branches located in every state in the Union and in Mexico, Canada, Australia, New Zealand, Samoa, Japan, 100 in Europe, scattered in the British Isles and in Switzerland, Denmark, Sweden, Norway, Germany and in the Hawaiian Territory. The objects of the Society are philanthropic and cultural. Neighborhood visiting, including charitable help in times of need, was inaugurated in Nauvoo, and still remains the dominant feature of the Society. Extension courses in social and public hygiene, literature, genealogy, home science, and especially in theology, furnish programs of study at weekly meetings. The activities of the Society outside of the long established charitable and social service work embraces the Relief Society Home; the publishing of occasional text books, such as Art Studies, Lessons in Genealogy, and a Music Book for Relief Society choirs; a Burial Clothes Department; a School of Obstetrics and Nursing, which was begun as a nurse class in the old Fort in 1848, continued intermittently until 1872, when it was reorganized and carried on under graduate lady physicians until the Woman's Hospital was opened in 1882, with Dr. Romania B. Penrose, who was the first graduate woman physician in the West. This hospital operated until 1902. For twenty years the School of Nursing and Obstetrics has been carried on by the General Board of the Relief Society. Nurses who have taken this practical course number into the thousands and are scattered all over the West. The Relief Society owns, edits and publishes its own *Magazine,* with a paid-up yearly subscription of 15,000, is out of debt and has money in the bank. The saving and storing of grain was inaugurated by President Brigham Young, when he named Mrs. Emmeline B. Wells as chairman of the Central Committe on the Storing of Grain in 1875. Millions of bushels have been saved since that time; a carload was sent to the Mississippi sufferers; another carload to the San Francisco earthquake sufferers, fifty tons to China; and last summer over two hundred thousand bushels of wheat was turned over to our Government by the Society. As an illustration of annual activities, these figures are interesting: The Society received $55,904.41 for charitable purposes in 1917, and paid out for the same object $53,883.37; there were 36,581 days spent with the sick in that period, with 78,066 special visits. Families helped, 5,868; bodies prepared for burial, 2,311; wheat raised by ward Relief Societies, 4,691 bushels; potatoes raised by Ward Relief Societies, 88,347 bushels; fruit and jelly canned by Ward Relief Societies, 42,650 bushels; dried fruit conserved by Ward Relief Societies, 12,375 pounds; dried vegetables conserved by Ward Relief Societies, 21,097 pounds; fruit and jellies canned by individual members of

the Relief Society for family use, 3,264,804 quarts; dried vegetables conserved by individual members of the Relief Society for family use, 199,910 pounds. Paid for Liberty Bonds, $24,855.61; others items such as remodeling clothing, making quilts, etc.—number of articles, 44,643; number Red Cross memberships taken by Relief Society members, 14,078; number articles made for Red Cross by Relief Society members, 49,569. The Society possesses as perfect and as close-knit organization as may be found on earth. In twenty-four hours every member who can be reached by telephone or telegram may be advised as to any event or desired movement. Independent in scope, complete in its living and growing organization, noble in its purpose and aim, the Relief Society stands first in history, first in social service methods, and first in its endeavor to be worthy of its origin and its development.

The United States government has undertaken the hygienic education for all citizens. This particular work is under the charge of Assistant Secretary of the Treasury, James H. Moyle. He is prosecuting this work with vigor and great wisdom. Much information in the form of pamphlets and placards have been prepared and distributed throughout the army camps and now are being circulated in all the states of the Union. The local work is under the charge of state and city boards of health, but recently we received a letter from Assistant Secretary Moyle, inviting the General Board of the Relief Society to cooperate with him in this active propaganda to educate the young women and men as to the moral safety and physical happiness which comes from a chaste and upright life. This people are fortunate in the fact that a single standard of virtue has been and always will be the foundation stone of our religious home life. Men who break the law of chastity are under greater condemnation in this Church and kingdom, if it be possible, than our women. But ignorance is not always a protection for innocence.

We shall have a series of sex hygiene lessons prepared for the summer months, during our recess period. Dr. Lela Beebe has been lecturing in some portions of the state on this subject and her talk was excellently prepared and modestly delivered. She spoke before the General Boards of the Relief Society and Y. L. M. I. A., Thursday, February 6.

NOTICE. Mrs. Annie P. Hepworth, Grover, Wyoming, is anxious to communicate with anyone having a good quality of the following dried vegetables for sale: Corn, peas, string beans (green).

FROM THE FIELD

The Salt Lake Stake Relief Society sisters have developed a unique and suggestive feature: During the past year the sis-

ters of that stake have met on Monday in the Bishop's Building, to sew for the Red Cross. Since war work has been given up the sisters conceived the idea of meeting on Monday and sewing for the needy and work-worn women of the stake. They accept gifts of cloth or old clothing from charitable people, and make this up for the worthy poor; or to sell to busy mothers of growing families, at a nominal sum. Anything from a baby's bib to a quilt is made and sold at actual cost, if not given away to the poor. One mother who is about to take a long journey, and who has a large family of small children, brought her cloth and patterns to the sisters, and they are making up the wardrobe for her. This is real Relief Society work, and we pass the suggestion on to other like-minded and broad-minded Relief Society officers.

Montpelier Stake.—The Montpelier Stake is in excellent condition. The stake officers have found time to visit the wards, not only once and twice, but all of them have been visited three times during the past season. The teachers' convention, held last year, was most successful and will be an incentive for future efforts. Like all the other stakes, the work has been postponed during the visitation of the epidemic.

Snowflake Stake.—During the prevalence of the influenza in Snowflake stake, a valuable worker in the Society, Mrs. Ada P. Ownes of Sholow, Arizona, fell a victim to the plague. Generally speaking, however, the people of that stake have escaped the dread disease with a comparatively few deaths. The temple work in this stake, although far distant from any temple, has been prosecuted with vigor. The sisters have donated $148.75, and thus have redeemed 239 souls.

Pioneer Stake.—The sisters in the Pioneer stake have done some original and stirring work during the war requirements. Classes were formed in surgical dressing in most of the wards of this stake. The surprising total of 32,123 dressings were prepared. "During the Belgian relief drive, 30 to 40 sisters assisted in sorting over the clothing, a number of them going several days. A complete record has not been kept of articles collected for the Belgians, for in some wards the teachers canvassed their blocks and wagon loads of clothing, shoes, etc., were sent into the receiving places. The sisters have been faithful in caring for the sick and poor. Many of them were out days at a time nursing those with influenza, and in one ward, a sister, when not out nursing, brought to her home and cared for many small children of mothers who were in the hospital. At Christmas 224 baskets or boxes, valued at over $1186.00, were distributed to the poor. Saltair Branch was reorganized Feb. 11, 1918, with Sister

Pauline Peterson as president. This Society has been disorganized for several months. Garfield Ward was reorganized June 16, 1918, with Sister Elnora Day as president, Sister Olive Pendleton having resigned. The stake as a whole is in an excellent condition. The president of this stake, Mrs. Annie Wells Cannon, has many problems on her hands, as here are located many of the smelters with mixed groups of laborers; but the Relief Society sisters minister to the sick and needy without discrimination. The spirit of unity prevails throughout the stake.

Big Horn Stake.

On September 29, 1918, at the Stake Priesthood meeting, the Presidency of the Relief Society in the Big Horn Stake was released. Mrs. Elizabeth L. Snell, who had served faithfully as the Stake President, found it impossible on account of failing health to continue in this capacity. Mrs. Helen B. Croft, who had served as a counselor to Mrs. Snell, was made the President, with Mrs. Mary L. Welch as First Counselor, Mrs. Frances Crosby, Second Counselor and Mrs. Mary E. Meeks as Stake Secretary.

The American Spirit, a Basis for World Democracy. Edited by Paul Monroe, Columbia University, and Irving E. Miller, Bellingham State Normal School. World Book Company, Yonkers-on-Hudson, New York. Cloth. xv+336 pages. Price $1.00.

A well chosen and timely list of selections in prose and verse designed to give systematic instruction in practical American ideals and to focus attention upon the constructive aspect of patriotism. Believing that instruction in patriotism should not be left to chance, the editors have brought together the best thought and most inspiring utterances of American leaders from the colonial period to the present day with the purpose of giving the reader a wholesome regard for our own country and making him conscious of the rights of other nations.

This book is a reasoned and practical symposium, not a collection of emotional, patriotic literature. While it includes much that inspires true patriotism by appealing to the emotions, it also shows definitely the solid basis for democracy. It deals with facts as well as feelings.

This book has an especial value in cities and towns with a large foreign population, because it explains how American democracy came to be what it is.

On The Watch Tower

The two subjects of chief general interest in public discussion during February were industrial unrest and the league of nations. The industrial situation was growing more complex and unsatisfactory, not only in the defeated powers of the Teutonic alliance, but in both Great Britain and the United States; in the former nation, labor disputes became so critical that the British premier announced to parliament that the very existence of the British empire was endangered; and in the United States the spreading of strikes and the announced inability of employers to meet the demands for high wages presented an increasingly threatening condition of affairs. As to the league of nations, upon his return from France President Wilson stated that the league proposed would not prevent war but would tend to minimize the probability of war; the disputations in the United States over details has assumed a form of abusive criticism of leading men who are discussing the plan to an extent that is seemingly forgetful of the fact that converts are not made by calling hard names.

Famine continued to spread in western Asia and eastern Europe during February.

A "Victory Loan" of five billion dollars is to be asked from the American people in April.

A six-billion annual tax bill was passed by the United States Congress in February.

President Wilson returned from France on February 24, and started back to Paris on March 5.

Typhus Fever is the most recent disease that is spreading death among the people of eastern Europe.

Kurt Eisner, Bavarian premier, and two of his ministers were assassinated in Munich, Bavaria, in February.

THE ARMISTICE with Germany was again extended in February, pending peace negotiations.

ARMY DISCIPLINE amounting to gross cruelty has been uncovered by a congressional investigation during February.

SEVERE BLIZZARDS tied up traffic between the Missouri river and the Rocky Mountains in the middle and latter parts of February.

PREMIER CLEMENCEAU of France was shot in February, by a French anarchist named Emilie Cottin, but fortunately the wound was not fatal.

THE INFLUENZA epidemic broke out anew in Spain in February; this is the country from which the disease spread over the earth in 1918.

RAILWAY OPERATION by the United States government is likely to continue through 1921, by announcement from Washington on February 28.

WOMEN are to be admitted to membership on some of the committees at the Paris peace conference, for the purpose of considering subjects dealing with women and children.

FRAU ERNESTINE LUTZ, of Dresden, Germany, says that women can give a nation better government than the soldiers' and workmen's councils are striving for, and she isn't far wrong.

THE WOMAN SUFFRAGE amendment to the national Constitution was defeated in the United States Senate in February, by a vote of 55 ayes to 29 noes—one less than the necessary two-thirds vote.

BRITISH DAY was observed in Utah on Feb. 16, when the work of Great Britain as a great nation, for the period culminating at the end of 1918, was called to the attention of hundreds of congregations.

JOHN M. BROWNING, of Ogden, Utah, who received one million dollars from the United States government for his gun inventions, is required to pay $700,000 of it back to the government as taxes.

"NO BEER, NO WORK," is the slogan of about 250,000 union workmen who have decided to go on strike in New York on

July 1. Much beer and little work has been the prevailing condition heretofore.

THE COST OF THE WAR is to be paid by Germany, according to the declaration of the Entente Allies; but how to arrive at the figures of the cost is now the puzzle.

FREDERICH EBERT, whom the Kaiser Wilhelm II left in charge of the German government upon abdication, has been elected president of the German republic.

UTAH'S LEGISLATURE was not able to avoid all "freak legislation," as the people will have the opportunity of ascertaining when the enforcement of some new laws is applied.

HEALTH CONDITIONS for American troops at Brest, France, were a subject of much discussion in Congress in February, the conclusion reached being that they were both bad and good, as the investigators looked at things.

SENATOR LODGE, Republican leader in the United States Senate, stated in a speech on February 28 that the present plan outlined for a league of nations needed revision to safeguard the rights of America from European domination.

CARDINAL GIBBONS, of the Church of Rome, introduced and had passed in a big mass meeting in New York on February 22, a resolution insisting that the United States demand independent government for Ireland. This has the appearance of the first gun fired by the Romish church in a war for the dismemberment of Protestant Great Britain.

THE LEAGUE OF NATIONS as at present outlined is claimed by many of its supporters to be an assurance of world-peace, if adopted. For centuries past, men have been seeking a substitute for the true Church of Christ as the dominating factor in establishing universal peace; and the question now agitating the minds of many people is whether or not such substitute has been found at last.

SECRETARY TUMULTY, for the President, made public announcement on February 27 that a report asserting that President Wilson had said that the matter of Irish national independence was outside the purview of the Paris peace conference was a falsehood, to which several members of the Senate committee who were present at the White House dinner responded that the President did make the statement referred to.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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WHAT SHALL WE DO WITH OUR BOYS WHO SMOKE?

One of the startling and unhappy results of life in army camps is the acquirement of the smoking habit by a limited proportion of our own boys. We may try to account for this deplorable condition by referring to the weak character of the youths who thus offend; or perhaps, to the breaking of the Word of Wisdom by their parents, or to the lack of proper training and environment in their youth. It may well be that the young man's unfortunate habit was framed in the camps or fields where he had tobacco and cigarets pushed on him by the cruel kindness of sentimental women, and even through Red Cross and Y. M. C. A. agencies to which our own people contributed liberally, little realizing the harm which would result to their own sons from the misplaced sympathy of worldly-minded people. Any or all of these causes, or none of them, may have started the youth on the wrong path, but we mothers have the situation to face, and what can we do about it?

First, let us consider the problem fairly and squarely, instead of pushing it out of mind with evasive excuses for ourselves and for the young man. He has acquired a spiritual disease with a vicious physical appetite and needs curative help. If it were a bodily disease only, we would dose him up with home remedies or hurry

after a doctor. Yet far more dangerous to his life here and hereafter is this deadly habit, because it enslaves the will. Therefore, our first duty is to face the situation and try to remedy it. If we have broken the Word of Wisdom, if only occasionally, let us cease at once to offer this stumbling-block to our son's reform. If the young man's environment has been at fault, then let us study how to remedy the defect. And if it is a weakness in his own character, then let us add strength and faith from our own prayer-sought fountain of hope and help.

Scolding, or fault-finding, is about the most deadly hindrance to the work of reformation known to mortals. Yet at the same time, there must be a calm, firm line of conduct and thought, which permits us to show love and tolerance for the offender, but which allows no sort of tolerance for the offense itself. If the mother, in her eagerness to show her love and sympathy for her boy, allows him perfect and unbridled license to smoke all about the place while she excuses it to her younger children or the neighbors, she is but fastening the chains of bondage more firmly about the soul of her erring son. If the youth cannot cease his smoking habit, he ought at least to have sufficient respect for his parents to refrain from smoking in their presence. Don't be deceived by the specious argument that it is dishonest to hide one's wrongdoing. If you must do wrong, I beseech you not to do your evil before the innocent eyes of my growing and undeveloped children. There is no virtue in open sin. Example is the devil's best weapon.

Smoking dulls the intellect and often produces heart disease or cancer. This is, however, not the worst result of this deadly habit; the moral sense is deadened, and the light of the spirit quenched. It is doubtful if a tobacco-user can obtain or retain that fixed and full testimony and communion with the Spirit of God necessary to keep a man in full fellowship in the Church.

What, therefore, may the mothers of such sons do to help? Two things may turn the tobacco user from his deadly habit. One is the conviction, by the victim, that the habit is a menace to life or health. The other, and by far the stronger incentive to reform, is the spiritual conversion of the victim to the divine message of the Word of Wisdom. In other words, the only one who can reform a tobacco user is himself. You may help a little, through love, and especially through prayer; but, after all, it is the grace of God which helps men and women to reform, and never in the history of the world has there existed a greater need for the preaching of the gospel than on this year of our Lord—1919! The gospel of Jesus Christ is the only key to health, happiness, and progress, here or hereafter.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in May

CHILDREN AND THE BOOK OF MORMON.

We frequently hear it said that woman's hour has struck. True as this is of the woman, it is equally true of the child. If women have been ignored in the past, so, too, have children. To-day the child commands an important place in educational and social philosophy. In her fight for political recognition, woman has always put forth the fact that her wish for political power is based, in no small measure, on her desire to protect the child from the crushing wheels of industrial tyranny.

We doubt if life holds anything more truly attractive and more distinctly charming than the child, and yet we had to wait for the advent of Charles Dickens to have the little child really magnified in literary art. To be sure, the *Mother Goose* melodies and such stories as "Little Red Riding Hood" did not ignore the child, but the class of literature has grown with the race and, consequently, is no deliberate effort to recognize it; Charles Dickens was deliberate in his portrayal of child life; in his novels he sought to arouse the public conscience against many abuses then borne by children.

In the Bible, three children stand out prominently: Samuel, David, and Jesus of Nazareth. Something specific is known concerning the individual life of each of these children. Let us see if it is possible to find anything specific about the individual lives of the children of the Book of Mormon. It may be a matter of passing interest to know that the words *boy* and *girl* were never found to be necessary to translate the Book of Mormon.

To be sure, Nephi, the son of Lehi, was very young when he played the important role he did in Nephite history; still we can scarcely regard him as a child. He had certainly reached that stage when he would be styled a youth, even as the boy prophet, Joseph Smith, is styled a youth.

Again, we have Lehi speaking to Jacob and saying, "In thy childhood thou suffered much affliction and much sorrow because of the rudeness of thy brethren," yet that appears to be the one

sentence that throws light on his childhood. Nearer the point is the record we find in Mormon 1:2-4:

"And about the time that Ammaron hid up the records unto the Lord, he came unto me (I being about ten years of age; and I began to be learned somewhat after the manner of the learning of my people), and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe;

"Therefore, when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people; and when ye are o fthat age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people."

"And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi, all the things that ye have observed concerning this people."

A truly wonderful commission to give to a boy of ten, was it not?

So much for the very little information we are in possession of in regard to the individual child. A large part of the very meagre material that we have concerning the children of the Book of Mormon effects the child in group or in mass.

There is considerable evidence that both the fathers and the mothers were greatly exercised over the children in time of war and famine. In such particulars human nature suffers no change. In the terrible war through which we have just passed, the children of Poland, Servia, Belgium, and France, have often called for our deepest sympathy. Women in the large cities of the world are terrified at the slightest indication of labor trouble, lest the children may be deprived of milk, and thus deprived, sicken and die. The women of the Book of Mormon were, no doubt, victims of the same fears and misgivings, through all the trying scenes through which they were called to pass.

In the heart-sickening account given of the last struggle of the Jaredites, we read:

"And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children; both men, women and children being armed with weapons of war, having shields, and breast-plates, and head-plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day; and conquered not."

Fortunate it is that we are not compelled to close our lesson with the revolting picture of little children, armed and fighting in a great battle, destined to destroy their race, but that, like Shake-

speare, we may say, "Look on this picture and on that" (Ether 15:15).

The picture we close with is that which followed the great day of healing, when, in their gratitude, the people gathered about the Son and bathed his feet with their tears:

"And it came to pass that he commanded that their little children should be brought.

"So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

"And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

"And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel.

"And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: the eye hath never seen, neither hath the ear heard, before, so great and marvlous things as we saw and heard Jesus speak unto the Father."

And so, upon this continent, even as in the land of his nativity, did Jesus bless and exalt little children. No matter how grossly they may have been neglected by historians, philosophers, and men of letters, in the past, the Son of Man did not neglect them. He told of their purity, and how they were without sin, and redeemed from the fall through his atonement. The Church possesses no clearer and plainer doctrine in all its literature than that found in the Book of Moroni, chapter 8, concerning the redemption of little children, wherein he tells us that, "little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism."

"Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

"Behold I say unto you, That he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity."

Christ's tenderness and compassion for little children comes ringing through the ages, in his immortal words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

PROBLEMS AND QUESTIONS.

1. What are some of the abuses little children suffer, in modern times, that make child welfare associations necessary?
2. How old must a child be in Utah before it is permitted to work in a factory?
3. Give some reasons for women and children receiving such scant recognition in the histories of the past.
4. How does the child Mormon compare with any boy or boys you have known of ten years of age?
5. Why are little children frequently the greatest sufferers in all disasters that overtake civilization?
6. Read the 8th chapter of Moroni in class, beginning with paragraph 10.
7. How did the doctrine of the salvation of little children, as set forth by Moroni, differ from the teachings of Christian churches at the time the gospel was revealed?
8. What abominable practice, in relation to children, did the Jaredites resort to in their last struggle?
9. Read the account of Christ's blessing little children, when he was with the Jews.
10. Read or sing the Sunday School song, "Suffer Little Children to Come Unto Me."

LESSON II.

Work and Business.

SECOND WEEK IN MAY.

LESSON III.

Genealogy.

THIRD WEEK IN MAY.

SURNAMES DERIVED FROM OFFICES AND PROFESSIONS.

Teachers' Outlines.

(See Chap. 16, *Surname Book.*)

The Norman barons who came over with William the Conqueror appropriated all the court offices and paying professions. Hence such surnames usually derive from Norman stock.

Surnames derived from:

(a) Military offices.
(b) Church officials.
(c) Landed barons and their retainers.
(d) Civil and legal professional names.
(e) Forestry office-holdings.

Lesson Statement.

The Norman barons who came over with William the Conqueror appropriated all the court offices and paying professions. Indeed, it would be quite truthful to say that William and his nobles invented court offices and professions of all kinds so as to derive salaries from the government and also to acquire titles to satisfy their vanity and pride. Then they used their titles and offices and social positions to oppress and humiliate the conquered Anglo-Saxons. In other words, the Anglo-Saxons were the hewers of wood and the drawers of water, while the Norman professionals, officials and nobles, were the classified nobility and gentry who ruled England under their king.

The king himself multiplied officers and flunkies in every conceivable direction in his several castles and palaces. The man who tasted his food, the man who cooked it, the man who served it, the man who purchased it, and all the men who sat by him and ate it received titles of greater or lesser degrees according to their condition and the favor of the king himself.

First of all there were military offices. The soldiery were the noblest of the noble, and barons and knights, lords and earls, dukes and counts were bearers of arms under the king. From all of these, surnames have been derived.

Next came church officials, arch-bishops and bishops. Priests and ministers received a more or less sumptuous living as the gifts of the king, and although celibacy is a fixed tenet of the Catholic Church the offices borne by priests who were sometimes fathers outside of marriage gave surnames to descendants.

Next were the officials in civil and legal forms of social life. Clerks and lawyers, doctors and apothecaries, all helped to swell the list of surnames through descendants carrying on permanently the ancestor's profession tacked onto his original name.

The English nobility, that is the Norman English nobility, have always been extremely fond of hunting, so that great stretches of forest were kept intact on estates where wild animals might roam and serve their royal masters as prey in a "chase." Officials who kept the forest or the toll-gate and who looked after the dogs and the horses and who rode to the hunt or to the tournament—all these furnished some surnames amongst the English people.

It must also be stated that what the king did in his more magnificent homes and estates was imitated by all his under lords, barons and knights. They had their officials and flunkies with titles and offices in close imitation of their royal masters.

QUESTIONS.

Who were the Norman barons?

Why did the Normans appropriate the court offices and paying professions?

Name some military offices which have furnished surnames.

What can you say of church dignitaries and surnames derived therefrom?

Name some church surnames.

What is the difference between civil and legal professions?

What surnames derive therefrom?

What is the meaning of Woodreeve?

Describe an English chase.

Name some officials connected with hunting.

Relate the manners and customs as well as you can of an English baron in the middle ages.

Why would the knights and barons copy the manners and customs of the king?

Who were the aristocrats in England at that time?

What is an aristocrat?

LESSON IV.

Home Courses.

FOURTH WEEK IN MAY.

ADOLESCENCE.

The actual duration of the period of adolescence extends up to the twentieth year, during which certain substances, secreted by various glands, circulate in the blood and stimulate remarkable developments. Adolescence may be defined as the process of growing up from childhood to manhood and womanhood. It generally extends in the life of a boy from about 11 to 24 or 25 years, and that of a girl from about 12 to 21 or 22 years of age, but there are considerable individual variations.

Too often the term of adolescence is confined to the period of puberty, which is but one stage in the process of adolescent growth. Each phase must be lived through, if maturity is to be complete; should normal processes be arrested, warped or overstimulated, development is unbalanced and maturity is consequently incomplete. The actual incidence of puberty is much

influenced by race, climate, nutrition and type of environment; for instance, this period is hastened by overstimulating diet, heat, and abnormal excitement associated with life in a city or town.

There is no closely defined age law for this stage of development; in fact, it may vary with individuals all the way from the age of 12 up to that of 17 or 18, and yet be normal at these different age periods. For example, a boy or girl may be immature at 17, while another will reach puberty at the age of 13. Thus individuals, though externally similar, are actually widely different in capacity for self control, concentration, endurance and exertion; qualities much strengthened after this stage has been attained. Dr. Ward Crampton's Tables show that, at the same chronological age, the mature boy is more than 33 percent heavier, 10 percent taller, and 33 percent stronger than the immature; that is, than his companions who have not yet arrived at puberty.

Adolescence may be divided into three periods, described by their distinguishing characteristics as follows: (1) *Consolidation,*

(I) *Consolidation,* or the age of adjustment, extending from about the 10th to the 14th year. This period is marked by a steady growth, increased muscular coordination, good health and a receptive memory, which makes the child peculiarly adaptable to the formation of habits that will prove of lifelong benefit. Good building stones in the platform of Adolescence are similar to those for earlier childhood, namely: (1) Regular schooling, (2) Muscular exercise, (3) Varied surroundings, (4) Good food, (5) Abundant sleep.

(II) *Crisis,* or puberty, is the second period in adolescence, and covers the interim between fourteen and eighteen, in which growth is extremely rapid; there is a considerable amount of mental perturbation combined with a tendency to certain physiological disturbances. The process of transition from girlhood to puberty is of greater complexity than in the case of boys, therefore, while it is beneficial for the latter to be abundantly active and constantly occupied, girls need more leisure and repose, sufficient but supervised exercise, and precautions against competitive exertion, mental or physical.

Full as it is of contradiction and exaggerations, with inevitable instability, this phase has been nevertheless described as a physiological second birth. It is the golden age of life in healthy natures. Feelings are intense, though usually short lived; a craving for sympathy is accompanied by corresponding reserve; lines of development take new directions and changes are very sudden both in body and mind. Some of these normal changes may be briefly enumerated:

(1) Physical developments at Puberty.

(a) Greater blood pressure consequent on rapid growth in

size of the heart. (b) Slight rise in body temperature; (c) Increase of red blood corpuscles; (d) Bust development and rapid growth of hip bones in girls; (e) Change of features, etc. There is often perversity in respect of judicious care of health in both sexes at this age and fanciful fads in appetite. Weak points, such as eye strain, lung delicacy, etc., may manifest themselves, often the deferred results of early mismanagement, hitherto unperceived, or tendencies inherited from ancestors.

(2) Mental developments of Puberty.

(a) All the senses become more acute. It is (b) the Period of hero worship and ideals; of (c) Resentment against authority, of (d) Intense but short lived selfishness; of (e) Sudden growth in sense of responsibility; of (f) Religious emotion, of (g) Love of solitude, of (h) Self consciousness; which phases alternate and continue for varying periods, often causing great perplexity and tension to parents, teachers or employers.

(III) *Construction* is the third period, one as little popularly recognized as the first, but of immense importance. This period extends until physical growth is complete, and should be distinquished by steady development of the controlling capacity of the brain. Between the years of 18 and 23 or 24, there should be a marked development of self control in every relation. This quality must be stimulated and regulated along right lines, to diffuse high moral standards and a universal sense of civic duty. Selfishness is anti-social and barbaric. The brain faculty of most life long importance is control of self; this calls for special training in these years or the results are serious to men and women, who become mature in respect of animal passions, but remain at childhood's level in regard to self control.

The tendency to release young people prematurely from all physical control must be checked. Implicit obedience of course can no longer be imposed, but should be superseded by sympathetic suggestion; and unrecognized but nevertheless constant supervision. The undesirable is sometimes attractive because of narrow experience. More experienced elders must divert attention to the desirable, through well considered substitutions of the safe for the questionably safe. A patient study of adolescence actions often reveals them to be the logical outcome of limited knowledge. The natural craving for companionship should be guided to its satisfaction rather in out door sports and hobbies than in a preponderance of social functions. Late hours and associated excitements stimulate along lines better unemphasized at this period of life. Opportunities for wider and more responsible duties must be gradually introduced, always with the aim in view of producing the efficient adult, rather than the proficient adolescent.

The hygiene of sex must be properly taught, and the instinct to perpetuate life carefully trained. This power is the greatest gift to mankind; curiosity as to its use should be satisfied truthfully and gradually as it arises; and physical passion should be associated with the higher emotions of love, honor, chivalry, and self respect. A sense of responsibility for parenthood should be aroused and provision made for the necessary training of both boys and girls, for the duty of rearing healthy families devolves equally on father and mother, and skilled cooperation of effort is necessary to safeguard child life in the homes of the nation.

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QUESTIONS.

1. Into what periods may adolescence be divided and how are these distinguished?
2. What are the special physical requirements of young people during this process of development?
3. How does the period of puberty effect the national problem of Child Labor?
4. What is necessary to the development of self control in maturity?
5. Give an outline of the course of training for parenthood which you consider appropriate.

ERRATA.

The picture of Mrs. Vilate Kimball in the March number, in "The History of the Organization of the Relief Society," was named as Mrs. Elizabeth Ann Whitney.

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